

THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

*"DILIGENTIBUS DEUM, OMNIA COOPERANTUR
IN BONUM."* Rom. viii. 28.



*"TO THOSE WHO LOVE GOD, ALL THINGS
WORK TOGETHER FOR GOOD."*

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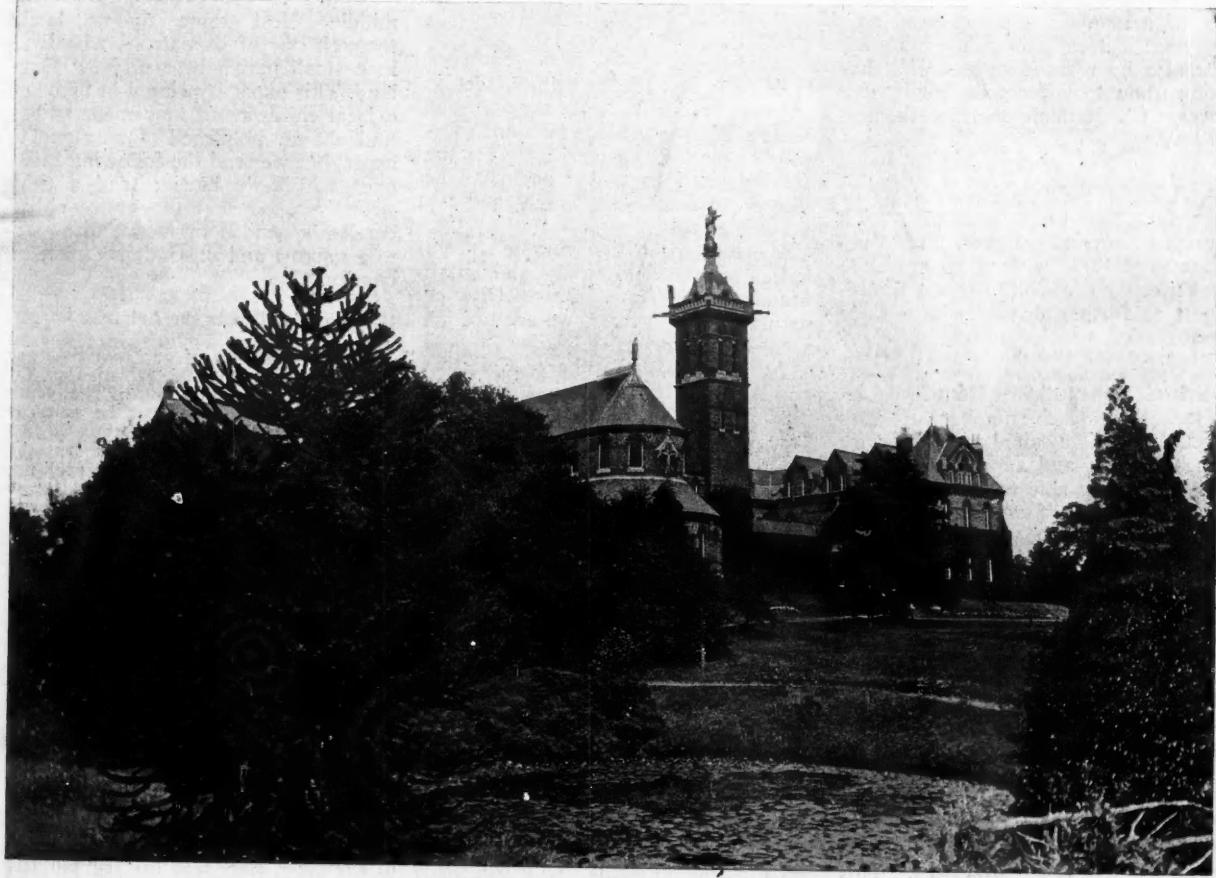
VOL. I. No. 4.

BOSTON, JULY, 1907

PRICE, 50 CENTS A YEAR
Published Bi-Monthly

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MILL HILL SEMINARY, ENGLAND.

The home-nest of Cardinal Vaughan's Society for foreign missions. This beautiful seminary, dedicated to St. Joseph, whose statue surmounts the campanile, is situated about nine miles northwest of London. It was founded only forty years ago, and to-day has preparatory colleges at Freshfield, in England, Roosendaal in Holland, and Brixen in Austria. See page 9.

THE FIELD AFAR is an illustrated bi-monthly paper, designed to interest all classes of people in Foreign Missions. Its subscription price is fifty cents a year in advance.

New Subscriptions may begin at any time during the year.

Payment for The Field Afar, when sent by mail, may be by Postoffice Money Order, Express Money Order, Check or Registered Letter. Payment to strangers, unless to a duly authorized canvasser, is at the subscriber's risk.

Stamps or Silver will be received, but, if sent through the mail, are at the sender's risk.

Always give the name of the Postoffice to which you wish to have your paper sent.

Letters should be addressed and orders made payable to Rev. James Anthony Walsh, 62 Union Park St., Boston, Mass.

THE FIELD AFAR is published by the Catholic Foreign Mission Bureau of Boston.

The next issue, number five, of the Field Afar, will appear shortly before October 1.

♦ ♦

THE greatness of an age—like that of a man—is not measured only by what it does or by what it knows, but also by what it suffers, if it has known how to suffer nobly for what it loves. Christ made sacrifice the test of love.

♦ ♦

A REQUEST for extra copies of our first and second issues brought several papers. We acknowledge these with much gratitude and take the occasion to repeat the request as further demands have since been made.

♦ ♦

IT is pleasant to learn from Mt. Carmel that "each number of THE FIELD AFAR is awaited and read with much interest and appreciation." We are glad to be able to speak to these good nuns and if we are not permitted to see them, we hope for their constant prayers, that THE FIELD AFAR may gradually accomplish its purpose,—the deepening and widening of the missionary spirit.

♦ ♦

THOSE, who have read "A Modern Martyr," will be particularly interested in the life and letters of Just de Bretenières, a young French nobleman who entered the Paris Seminary shortly after Théophane Vénard left it and who in 1866 met a similar death in Corea. This life had been prepared for publication by the Rev. J. J. Dunn, the New York Diocesan Director of the Society for the Propagation of the Faith, and may be had by application to the Bureau. The price is one dollar post-paid.

A PRIEST wrote lately from a neighboring diocese asking for books or pamphlets on Catholic mission work among the lepers. In reply, we did what we could to gather stray copies of the Annals, and a few other publications in which we had noted articles on this subject, but were obliged to confess the lack of literature in English, not only on leper work but on all kinds of Catholic mission effort.

A search in the catalogs of Catholic publications will reveal the surprising dearth of books on the subject of missions, than which there is no subject more edifying or more intensely interesting.

The priest above-mentioned had received a request for information from a non-Catholic lady who could doubtless put her hand on pamphlets or books touching every conceivable phase of Protestant Christian endeavor in foreign missions.

♦ ♦

THERE are 14,000 priests, secular and religious, in the United States. We are anxious to count fourteen native born Americans in the foreign missions to-day and shall be pleased to receive the names and addresses of such.

We have been throwing a searchlight over the field afar and have found some Americans—native or naturalized or neither, we are not yet sure—in Japan.

At Nagasaki, Brothers Celestine and Anthony Rambach; in Osaka, Fr. Nicholas Walter; in Tokyo, Brother Joseph Senentz and Brother August Walter; in Yokohama, Fr. Ferdinand Spenner, Brother Francis Herner and Brother Xavier Antoni. These eight missionary priests and brothers are all from the American Province of the Brothers of Mary whose headquarters in the United States are at Dayton, Ohio, and whose motherhouse is in Belgium. We learn from Father Weckhesser that six more brothers who came from France and spent two years in the United States are also in Japan.

♦ ♦

THE first recorded objection to foreign missions was launched against St. Peter by the rest of the apostles after they heard that some Gentiles had received from their leader the word of God.

In answer Peter quoted the words which he had heard uttered by "a voice from Heaven"—"What God

hath made clean, do not thou call common"—and he added—"If, then, God gave them the same grace as to us also who believed in the Lord Jesus Christ; who was I, that could withstand God?" This reply was enough for the apostles who at once glorified God, saying: "God then hath also to the Gentiles given repentance unto life."

The apostles quickly set aside their objections and accepting the worldwide mission scattered to carry it into effect. But the objection to foreign missions has been passed along through every succeeding age, and must to-day be met even from Catholics, just as the hackneyed sophisms that come from those who do not understand Catholic truth must be patiently and repeatedly explained.

♦ ♦

A LITTLE Catholic paper from one of our great cities in the middle West came to us lately through one of its patrons who lives in a small parish here in New England. This paper is printed in favor of a local child-saving movement and is undoubtedly published for a noble cause, but we read the following lines, over which we have placed a title, with a feeling that they were either carelessly penned or meant to appeal to a narrow and un-Catholic spirit of charity.

A Rift in the Lute.

"The missionaries of our own time are those who labor for the salvation of the neglected ones in our midst. The youth that is being led astray can be saved if rescued in time and his salvation is just as meritorious in God's sight as the heathen in foreign lands. You are not called upon to leave your home and cross the seas to uncivilized countries, but you can be a missionary none the less by aiding the work of saving ones in our midst."

Between the above paragraph and that which follows, our readers can determine which would appeal the more strongly to a Catholic heart.

The Truer Note.

The missionaries of our own time are those who, like the apostles of Christ, labor for the salvation of neglected souls wherever they may be on God's earth. The straying youth can be saved if taken in time and his soul is as dear to God as that of any other, since God has stamped His image equally upon the soul of every child of man. You may not receive the sublime apostolic vocation to leave your home and cross the seas to uncivilized countries but you can be a missionary here by helping to save the homeless ones around us. And you can also give at least a fervent prayer for the millions who are yet waiting to receive the true faith.

TRUE Catholic charity is Christ-like and Christ's sympathy was undeniably universal. The substance of our charity must be given to home needs, personal, parochial, diocesan and national, but, as Catholics, we cannot exclude from our minds the idea of a world-wide Church, nor can we refuse at least the breath of prayer and the mite of alms which we are asked to occasionally contribute to bring the Light of the world into the darkened corners of this earth.

♦ ♦

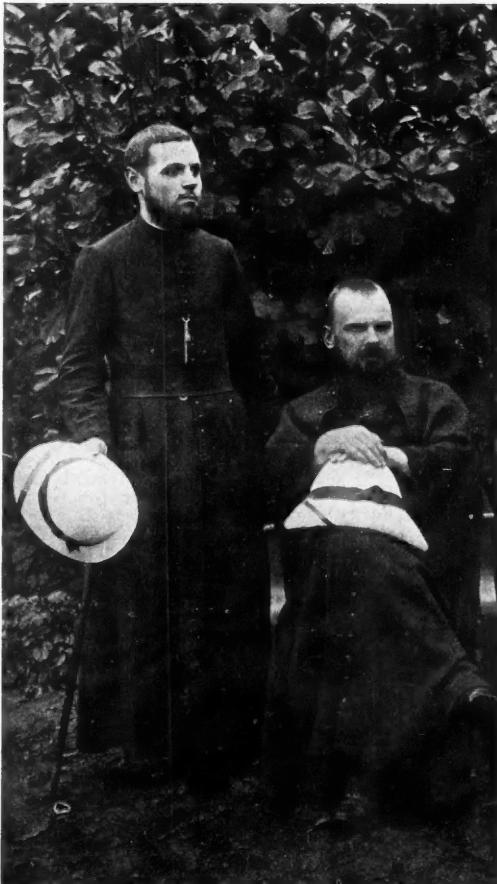
THE FIELD AFAR is anxious to win the special friendship of school teachers, also of lawyers, physicians, nurses, and other classes of men and women who are in a position to bring home to their fellow-Catholics the vital necessity of lay-interest in the missions. If the co-operation of such be limited even to a single subscription, much will be accomplished, because an opening will thus be found to intelligent minds and Catholic hearts. A deepening and practical interest will certainly follow.

Already many school-teachers are keenly alive to the importance of this world-wide mission idea and have found in the scant literature so far supplied in English not only a stimulus to their faith but a help in their daily tasks. We should like to see every Catholic school-teacher a member, if not a promoter in the Society for the Propagation of the Faith. We should also like to place in the hands of each, and we will gladly do so by mail, a mite-box, whose contents would be devoted to the training and support of catechists in Catholic missions. We are in possession of a fairly complete list of Catholic school-teachers in Boston and have already supplied these with sample copies of THE FIELD AFAR. If we were provided with other lists we should be pleased to do likewise outside the city. Occasionally we receive a donation for the spread of mission literature, and we cannot apply such more usefully at present, than in this way.

Again, some excellent Catholic physicians are in the ranks of our Special or Perpetual Members. These men have shown an intense appreciation of the neglected heathen's need. Several have visited the Boston Diocesan Office and one, distinguished in his profession, has even suggested a special league of Catholic physicians who would not only contribute the usual small trifles of alms, but would give yearly, through the mite-box or otherwise, an offering for mission medical needs, such as dispensaries, hospitals, leper-houses,

medicines, surgical instruments, etc. Catholic nurses, dentists, and drug-gists would, he believed, gladly cooperate with the physicians. Lists of Catholic physicians, dentists, drug-gists and nurses, even if few and scattered, will be welcome

We must not overlook the lawyers. Already several among them have befriended us. We have names of Catholic lawyers on our lists of Special and Perpetual Members and among our occasional benefactors. We are conscious that more than once the mission cause has had an advocate



FRS. TIGNOUS AND BEYLS.

when wills were being prepared and beneficiaries suggested, but we want more lawyers interested, for their own sake and for that of the missions which they are often in a position to help. We can't at this moment think of any particular phase of mission life in which to interest them unless it be in freeing African slaves or in helping us to relieve rich Catholics in the United States of their superfluous money. In any event, we shall be glad to start a list of Catholic lawyers.

THE ENCOURAGING WORD.

THE editor has had a guilty feeling on several occasions lately when remittances came from poor missionaries in various parts of the world for subscriptions to THE FIELD AFAR. Copies of the first issue were sent to many of these good men and women, not with the expectation of any financial aid from them (God forbid that we should take the few crumbs which they gather), but to let them know that we stay-at-homes are thinking of them in their exile. Already through the generosity of interested readers, we have been able to place several missionaries on our subscription list, and we hope before long to enrol many more. We quote some of their letters:

From India.

DEAR FATHER WALSH:

I have received and read with much interest the two first numbers of THE FIELD AFAR. It is a splendid publication, which if it can be spread will certainly do great good. Occasionally, I will gladly send you some illustrated articles, if you wish to have them.

The district where I labored when I wrote you last is now a regular mission. There have been already several conversions and the prospect of many more. Much to my regret, I was obliged to leave there. For six months I had suffered a great deal and was confined to my room which was a section of the little chapel rebuilt. The heat was intense and brought on symptoms of paralysis which compelled the Bishop to give me another position. I am much better now and hope one of these days to have the happiness to return to my first mission. One grows much attached to the place where he has suffered. In the meantime I am serving as Chaplain to the English troops; administering also to about 2500 native Christians.

My assistant is Father Beyls whom you met in Paris and whose photograph, together with my own, I am sending.

I am, gratefully and devotedly yours in Our Lord,

H. TIGNOUS.

From China.

"The first copy of THE FIELD AFAR was received a few days ago. Thanks! It is needless for me to say how gladly I welcome this new magazine which will surely contribute very much to awaken and nourish the interest of Catholics in the United States, for Foreign Missionary work, and the propagation of our holy Faith in general."—Ex. from Rev. Sylvester Espelage M. A.

From Africa.

MISSION OF ADJARA, DAHOMEY, AFRICA.
DEAR FATHER WALSH,

At last your FIELD AFAR has arrived and I thank you sincerely. I am sending you some photographs made by one of our confreres.

I thank you especially for THE FIELD AFAR and I wish you would look upon me as a subscriber for this publication letting me know how I may send you the subscription.

I understand English pretty well, so far as being able to read is concerned, but I am not able to write in that language.

If you desire it, I will gladly send you a little article and what photographs I can find here of the country and people of Adjara.

Begging God to keep you in perfect health and to reward you for your charity to the missionaries,

I am very sincerely yours in the Sacred Heart,

A. BAUZIN.

From Japan.

SENDAI, April 3rd, '07.

DEAR FATHER WALSH,

I am most grateful for the interesting paper which you are sending me. I see that the Catholics of America are showing a great interest in the work of the missions. Our dear Japan will doubtless profit by this. A tremendous amount of good can be done in this country if the faith can be well planted. Here we have the key to the hearts of the far East. Just now there are many difficulties to overcome. However, with the grace of God and the help of the Catholics the world over, I hope that better days will come for this country.

The gratifying movement of conversions which began last year in the southern part of our district is hardly extended. What we need particularly are Catechists to follow up our work and to instruct the new catechumens. I hope that you will meet Bishop Berlioz while he is in America.

Gratefully yours in Christ,

C. JACQUET.

From the Home Land.

HERE are more tributes to THE FIELD AFAR. We publicly acknowledge the senders' kindness and we believe that these words of praise will stimulate our readers' active interest in circulating this paper among all classes of Catholics.

"THE FIELD AFAR is an excellent number and will, I trust, be kept up. Your form permits one to enjoy the illustrations as well as the reading matter."—Fr. Heuser.

"THE FIELD AFAR is great! and if succeeding numbers are up to the initial standard it will do a heap of good."—A Lowell Editor.

"I have often wondered why we did not have something of the sort to give us an idea of what was being done in foreign countries. I wish you thousands of subscribers."—From Western Massachusetts.

"Your paper is a gem, worth much more than is asked for it. I hope it will continue to increase in value, until every Catholic

boy and girl will look forward eagerly to its coming into the home. And may they learn from it the beauty of the sacrifice of a life for Christ and souls."—A Lowell Priest.

"THE FIELD AFAR is a little jewel. I read and re-read it. What you told us in the last number, of your visit to the home of Father Eusebius, was intensely interesting to me, as I am sure it was to all lovers of Théophane Vénard. We all became interested through 'A Modern Martyr' in his dear little Eusebius and in Henry also."—A Western Friend of the Missions.

"Enclosed please find subscription to THE FIELD AFAR," writes the Archbishop of Ottawa. "I have already received the first three numbers; I will be glad to continue and receive the others. The work you have begun is really worthy and I wish it the greatest possible success. If Catholics would pause to consider, they would, no doubt, willingly contribute to it."

Yours sincerely in Christ,
JOSEPH THOMAS DUHAMEL,
Archbishop of Ottawa.

♦ ♦ ♦

NEW COMMENTS ON "THOUGHTS."

The work reveals to the reader before many pages have been turned the fact that the author is a deep and zealous student of the lives of the martyrs of the Catholic faith in many parts of the world. The writings impress one with a feeling that the author, prior to penning his words for the public, through conversation with relatives or friends, learned much of his subject. By this the very choicest of thought is given.

The volume contains likenesses of the three martyrs, obituaries, and many pages of their writings. These are very impressive, and unfold the beautiful minds possessed with their great love for God.—*Boston Globe*.

"Thoughts From Modern Martyrs" is the title of an exceedingly dainty little book, published by the Catholic Foreign Mission Bureau of Boston. The dedication is as follows: "To the hallowed memory of the three martyrs whose pure souls are partly revealed in these sentences; and of the three worthy brothers who await in patient exile the great reunion with their illustrious kinsmen, this little book is affectionately dedicated." The martyrs in question are Just de Bretenières, Théophane Vénard and Henry Dorie, two of whom, the first and last, were beheaded for the faith in Corea and the other in Tonquin. Each of these zealous missionaries is the subject of a brief but sympathetic biographical study, which is followed by choice selections from their thoughts. The volume is an interesting illustration, as Father Walsh points out, of the fact that the present as well as the past is an age of saints and martyrs.—*Boston Herald*.

It was a happy inspiration on the part of Fr. Walsh, to make a collection of the thoughts of three modern martyrs, with a view to render their heroic deeds more familiar to their contemporaries, and to arouse interest in the sublime cause for which they shed their blood. These thoughts are presented in an elegantly produced volume, which should win many readers. Each group of thoughts is preceded by a brief sketch of the martyr, and accompanied with a fine photogravure.—*The Ave Maria*.

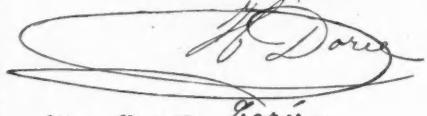
Thoughts From Modern Martyrs

BY

JAMES ANTHONY WALSH, M. A.P.

This dainty volume contains selected thoughts from the letters of three young martyr-priests, former students at the Paris Seminary for Foreign Missions.

JUST DE BRETENIÈRES,
THÉOPHANE VÉNARD,
HENRY DORIE.



Beheaded for the Faith in Corea.

March 8, 1866

The book has 120 pp., printed in new Century type, on India tint paper. It is illustrated with photogravures of the three martyrs and is exquisitely bound in cloth or leather.

Price, postpaid, in Cloth, 75 cents; in Leather, \$1.00.

Catholic Foreign Mission Bureau

62 Union Park St., Boston

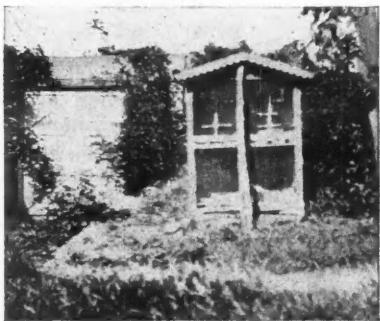
Are you a member of the world-wide organization known as the Society for the Propagation of the Faith? Its value as an aid to the extension of Christian faith is incalculable, but to you individually it will bring graces which may prove indispensable. Can you afford not to take some share in the evangelization of the world?

IN THE HOMES OF MARTYRS.

II.

WITH EUSEBIUS VÉNARD AT
ASSAIS.

In the Curé's garden at Assais, in France, there is a little family of turtle-doves. I learned of their existence at four o'clock on the morning after my arrival. Their cooing was low and sweet, but not soothing enough to let me forget the world again, so I lay awake, and recalling the events of the preceding day tried to realize my surroundings, as the guest of a martyr's brother. To-



THE DOVE-COT..

wards six o'clock I heard the firm step of Father Eusebius as he came slowly up the winding stairs and with rapid movement approached the door of my chamber, which received a knock more vigorous than was necessary. A few minutes later the Angelus rang, and in another quarter of an hour I found my way into the church, saluting, as I passed, my early serenaders in their cage.

The old stone church was marked with at least two centuries of use, but it was comfortable and in fairly good repair. At a new marble altar I found the pastor saying mass, assisted by three seminarians who were evidently home for the summer holidays. Some women were present, and the front pew was occupied by the *bonne*, who had a distraction as I entered and probably a few more when, a little later, the American priest, actually in vestments, began prayers at the foot of the altar.

In the sacristy after mass I met the three students. They were brothers, Basil, Valerian, and Alfred Huctin,—interesting types of the bright young French clerics, who with awakened opportunities will yet win back to their afflicted Church, the fair name which today is overshadowed.

As I was preparing to leave the vestry, an elderly woman entered

and courtesied. She knelt to receive a blessing and, rising, begged a prayer for her boys, who were none other than the three seminarians, and for her girl, a nun in India. I gladly promised to visit the home of this family if I could secure the permission of my host, whom the young men and their mother evidently held in reverential fear; and crossing the courtyard I found Eusebius and Henry, with Kebis, the dog, waiting for breakfast, not to speak of the *bonne* who had prepared the *petit déjeuner*, and was considerably worried to know if the American would take butter so early in the day.

About ten o'clock, when the breviaries had been laid aside, and the Cure's flower and vegetable beds inspected, Henry left us to get the dinner supplies, while Eusebius beckoned me into the living-room and placed a chair beside his own at the rough-board table to which he had brought a pile of manuscripts from the mysterious recesses of an adjoining bedroom. Then, fixing a brown paper cigarette into a silver-mounted holder—a souvenir of Lourdes and decorated with our Lady's monogram at that—the old gentleman adjusted a pair of steel-bowed spectacles, put on a skull cap of rusty black oiled paper, which served to protect his tonsure from the flies, gave a little characteristic grunt and settled down to what I soon discovered was his one great recreation—the rehearsal of his brother's beautiful life.

The manuscript before us was in two piles, neatly arranged. In one were the original letters written by Théophane Vénard from the colleges of Doué and Montmorillon, from the Seminary in Poitiers, from the Rue du Bac in Paris, and from Tonquin up to the time of his captivity. They were all in the same fine delicate hand, and were chronologically arranged with copious marginal references faithfully made by Father Eusebius, who had prepared the long process by which his brother was declared Venerable—the first step towards canonization.

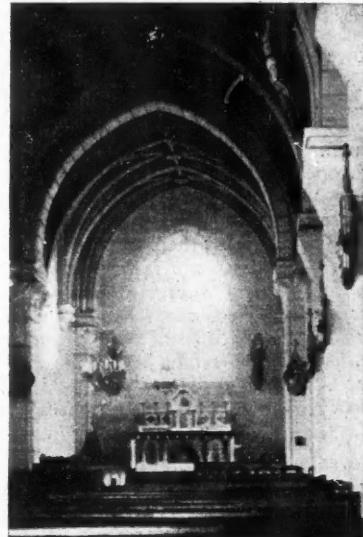
The other manuscript contained the pages of a drama on which the Curé was then engaged, and which has since been enacted in the garden of the presbytery by the villagers of Assais. Its title was the

CAPTIVITY AND MARTYRDOM OF
THE VENERABLE THÉOPHANE.

It was to this drama that Eusebius was most anxious to direct my thoughts, and he began by announcing the characters:

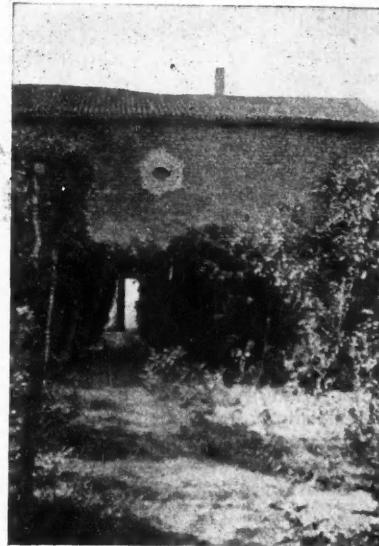
Théophane, the martyr; the Grand

Mandarin, Viceroy of Hanoi; the Mandarins of the Criminal Court and of Tributes; the Catechists; the uncle of the Viceroy; Paul, a Christian child; the soldiers, etc.; The pro-



THE PARISH CHURCH OF ASSAIS.

logue, which followed, was a dignified summary, after which my host outlined the various acts,—the trial, "absolutely historical and scrupulously



A WALK IN THE CURE'S GARDEN.

reproduced," as he observed; the young prisoner of Christ, "singing in his cage, like a bird in the tree"; the solicitude of the soldiers; the friendship of the Mandarin's uncle; the vain efforts on the part of Théophane's admirers to secure his free-

dom by compromise; the last Communion; the sentence of death; the procession to martyrdom with the triumphant Apotheosis.

The brother's voice trembled often, and the tears, which he tried to conceal, glistened from time to time in the kindly eyes. Certain passages, however, evidently stirred his pride, as when to the grand Mandarin's question—"You do not fear death?" Théophane answered: "Grand Mandarin, I do not fear death. Our European merchants come here to seek your goods which they are pleased to carry to their countrymen who buy them for their weight in gold; but I—*I disdain the treasures of this world; I wish to save souls to offer them to my God, and I shall willingly pay for them with my life. I am not guilty of any crime which deserves death; but if Annam kills me, I will gladly shed my blood for Annam.*"

We had come to the lonely vigil in the cage when Théophane was made to read aloud some of the precious sentences which he wrote on that occasion to his respected and beloved father:

"I have not had to endure torture like many of my friends. A slight sabre-stroke will separate my head like the spring flower which the gardener cuts for his pleasure. We are all flowers planted on this earth, which God gathers in his own time, one a little earlier and one a little later. One is as the purpled rose, another as the virgin lily, another the humble violet."

I knew those words almost by heart, but the beauty was not lost in the repetition, and to the brother, as to myself, they seemed as living as if they had just been received from the far East. Eusebius paused, but recovering himself, finished the letter:

"I wish you, my dear father, a long, peaceful and saintly old age. Bear sweetly the crosses of this life, following the footsteps of Jesus, even to the Calvary of a happy death. Father and son will meet again in Paradise. I, poor little moth, I shall go first. Farewell!"

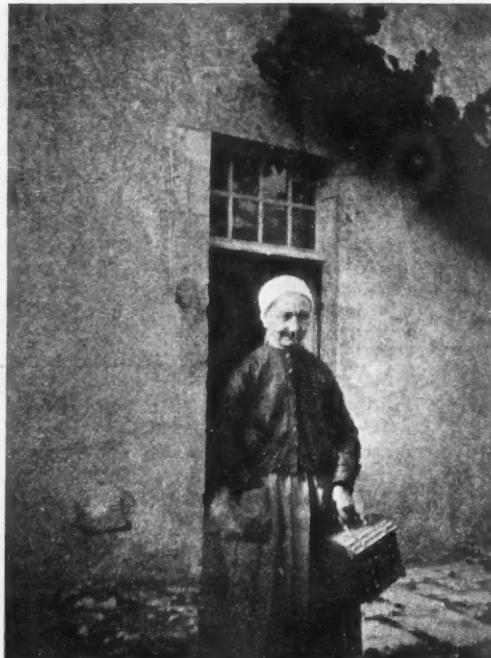
Again in the scene which led up to the last Communion, the brother entered deeply into its spirit as he slowly read the words which he felt that Théophane had uttered on that sublime occasion:

"How slowly the sun rises! When wilt thou come, Thou Dawn of my Feast Day, Dawn that shall have no evening for the martyr? Sun of Annam, haste to shine upon the little hills of Ha Noi! With thee will return the Feast of Mary, my Mother; with thee will come again my humiliations and my triumphs. As thou hast already brought to me the minister of Divine pardon, so wilt thou guide to me in safety the child who is to bring the sacred body of Jesus. Hasten, beautiful Sun! I would hail once more thy joyous return! Tomorrow, perhaps, my eyelids

will be closed in death, and my eyes will never again behold thy golden rays in the skies of Annam. O Annam, with what joy will I shed my blood to render thy plains fruitful and to make the Faith of my God flourish here!"

At noon we had interrupted the reading for lunch and the customary hour of rest. The day was well advanced when we reached the last act, the details of the execution as narrated by observers and the conversion of the Viceroy's uncle to the martyr's faith.

The toilers were returning from the fields. I could hear their voices and the clacking of their sabots on the pavements beyond the high wall that separates the Curé's garden from the



THE "BONNE."

street. There was considerable movement, too, in the kitchen and the *bonne* had been making several stealthy visits to a china-closet at my left. The old priest at last became conscious of her presence, and hastened to the Apotheosis, which we reached as the Angelus was striking. We knelt together, and slowly gathering his treasures, Eusebius brought them back to their hiding place while I went out to a shaded walk in the garden for Vespers and Complains.

As I finished I saw the *bonne* standing at the door with a complacent smile, and I knew that dinner was ready.

Henry had been successful, he had caught a pigeon in the church tower; he had gathered artichokes, lettuce,

EN FRANCAIS

LE MARTYR DE FUTUNA

PAR

L. P. R. NICOLET.

L'humble vie et la mort sublime de Pierre Louis Marie Chanel, S. M., voilà ce que ce livre nous raconte. L'Église du Christ ne vieillit pas; elle a ses martyrs aujourd'hui comme jadis. L'apostolat est un sacrifice: toute victime est d'abord choisie, puis offerte; elle est préparée, enfin elle est immolée. Telles sont les phases successives à travers lesquelles nous voyons passer, dans ces pages, le martyr de Futuna.

Gagner des âmes, voilà son souci constant durant quatre ans. Mais il réussit trop bien, et l'enfer suscite une violente opposition au succès de ses apostoliques labours. L'heure du triomphe a sonné. Sous le fer des bourreaux il s'écrie: "Mourir m'est bon." Le cri même de St. Paul!

Pourquoi ce prêtre a-t-il quitté sa patrie, ses parents, son troupeau? Pourquoi a-t-il aimé les sauvages d'Océanie jusqu'à donner sa vie pour eux? Parce qu'il aimait le Christ et que le Christ demande de pareils sacrifices pour montrer à tous qu'on ne l'a pas enfermé à jamais sous la pierre du tombeau—mais qu'il est vivant et qu'il régne.

Voulez-vous nous aider à le faire régner en répandant ce livre? C'est un apostolat. Écrivez aujourd'hui même.

16 gravures. Price \$1.00; postpaid, \$1.15.

S'ADRESSER,

CATHOLIC FOREIGN MISSION BUREAU,
62 Union Park Street,
Boston, Mass.

and berries from the garden; and these with good bread from the village and cheese from St. Loup (the martyr's birth-place), all prepared by an "experienced French cook," should certainly satisfy an American Indian—and they did.

A Chinese soldier is paid about five cents a day; many a missionary pays less than this amount for his daily sustenance.

THE PHILIPPINE FIELD.

[The interesting letter which follows came a few days ago. Since its arrival, Fr. Henry, the superior-general of the Mill Hill Society, has visited Boston and states that he will have eight or ten priests ready to go to the Philippines in September if the expense of fitting out and sending these young men can be met. Fr. Henry naturally looks to the United States for the realization of this condition. Passage money, clothing, vestments, etc., will amount to four hundred dollars a man.]

DEAR READERS:—The Philippines and the work done here by a few priests to save the faith of this Catholic nation must have a special interest for all Americans. The United States government is doing wonders to raise this people, and great sums of money are spent on primary and secondary education. There is no doubt that many American teachers work here devotedly, but the education is without religion, and the few priests, especially here in the Diocese of Jaro, will not be able to save the situation unless prompt and efficient aid comes. This diocese counts about one and a half million Catholics and would need about 800 hard-working priests; we are at present scarcely 100. This Catholic population is spread over nearly 40 islands, some almost as large as Ireland, others smaller. Many of the islands never see a priest and even here in Panay, scores of churches are vacant and thousands of people die without a priest to prepare them. The Protestants and the schismatic Aglipayans are working very hard to draw this poor people from the true fold, yet I must confess with but little success compared with their efforts and the money they spend. Had we only one-half of their funds at our disposal we could bring out more priests and save thousands of these poor natives who need only a good pastor.

In the Confessional.

We Mill Hill Fathers came here, as you know, last February. We spent three or four months learning the native dialect, and in June opened our first stations. Out of eight, one has already fallen a victim,—Father A. Smale of Amsterdam. The work is fearfully hard, the sick-calls alone are more than any man can do, and the confessional is so heavy that I have had to forbid some of my priests to sit so long; I would soon lose them all. Eight, ten and twelve hours a day in a tropical climate, and that day after day, is a little too much.

The Filipinos are very much devoted to the Sacred Heart, and this devotion, with their great love for the Rosary, will still save the Island. On Wednesday, the priests were in the

confessional eleven hours and a half, and on Thursday, more than thirteen hours. I myself gave Communion on Friday to nearly 400 people. Many of the people could not be heard in time and on Friday morning there were still as many people as on Wednesday and Thursday. The pastor sat again in the confessional from eight to twelve, noon; then he came up for dinner and a little rest but he was not even allowed to take this. About 1.30 p.m., two young women came and begged the pastor to hear them at once, as they had been waiting since early morning and were still fasting. The poor things were very hungry (many of these people have to content them-

the village. It was a very poor thatched hut, surely not much better than the stable in Bethlehem, but for a distance of fifty yards bamboo mats were spread, the house was hung with clean white cloth, and next to the sick bed a little altar was made, nicely decorated with pictures, statues and flowers. All the neighbors, as is customary here, had come in to help and had brought their contributions for the decoration and when I looked out over the people praying so fervently, the poor little hut changed into a clean, pure white chapel, I said to myself, "No, the faith is not yet dead here." It requires only good and zealous priests to raise this people up. It was



THE FIRST MILL HILL MISSIONARIES, WHO LEFT ENGLAND FOR THE PHILIPPINES IN 1906.

FR. M. ABLER, FR. F. A. SMALE*, FR. I. CLEVEN, FR. FOLLER, FR. B. CREEMERS
FR. B. PUNDELEIDER, FR. J. VERBRUGGE, Superior, FR. WALTER CAINE
*Dead.

selves on one meal a day). I gave them Holy Communion about two p.m., and thanked God for having kept such faith in this sorely tried people.

Evidence of Faith.

The same day I was called out to administer the Viaticum, but I had no need to ask the road. "When the bell rings," I was told, go to the church, prepare yourself for a public Viaticum and you have only to follow the crowd. Nearly 200 children were waiting for me. As soon as I began to walk with the Blessed Sacrament, they started the Rosary. Wherever we passed through the village, doors flew open and scores of women came out with candles and followed me; there soon was a crowd of at least 500 people. The house of the sick person lay about a mile and a half outside

all so simple, beautifully expressive of faith in the holy Sacrament of Christ's love.

Ah, dear Father Walsh, it is a pity I have not more priests; the people from all sides come to beg for a priest. I could dispose of fifty tomorrow. It is true that they must be prepared for trials and hard work. But they will at least have the consolation of seeing that they do not work in vain. The people are very poor; the churches and parish house in many places are tumbling down. Most of the church ornaments were stolen or destroyed during the revolution. Later I will let you know more; I must be off to Antique in a few hours.

Yours very sincerely in Christ,

J. VERBRUGGE,
Supr. of Panay Missions.

NOTES AND COMMENTS

"Men were held captive under the devil and they served the demons, but they have been redeemed from slavery. They could sell their liberty, but they could not buy it back."—*Breviary.*

* *

THE Countess de Semalle has been chosen to succeed Mme. the Viscountess De St. Jean as President of the Work for Departing Students in Paris.

M. de Lapparent, the celebrated French geologist and mineralogist, who has just been selected Secretary of the Academy of Sciences, is a member of the Central Council of the Society for the Propagation of the Faith at Paris.

THE FIELD AFAR owes a special word of thanks to the Rev. J. V. B. Millette, P. R., who in the columns of *The Guidon* has not only spoken most encouragingly about our efforts, but unsolicited has inserted a regular advertisement of this paper.

An interesting story of mission-travel may be found in Fr. Devine's book, "Across Widest America," from Newfoundland to Alaska with the impressions of two years' sojourn on the Behring coast. Father Devine belongs to the Society of Jesus and is the author of "The Training of Silas."

On the cloister wall in St. Joseph's Foreign Mission Seminary at Mill Hill, hangs an illuminated sentence frequently repeated by the founder of the Seminary, the late Cardinal Vaughan. It deserves to be written in gold and to be stamped in every truly Catholic heart:

"In working for God it matters little who does the work provided the work is done."

The Society for the Propagation of the Faith lost two members from its Central Council in the last few months, M. de Prandiére, a former president known for his devotion to many charities, and M. Lucien Brun, one of the younger members of the Central Council. Both of these highly respected Catholic laymen died in Lyons.

The Los Angeles Tidings, a most attractive Catholic Weekly, has started on its children's page a club for the Propagation of the Faith, and is strongly encouraging the young people to make an occasional sacrifice of nickels or dimes (pennies are out of use, we understand, on the Pacific Slope) for the missions. If only a few become interested we shall be content. God's work will have begun and He will give the increase.

The Academy of Lyons, France, has conferred a medal of honor and a prize of 1,000 francs on M. Valerien Groffier, editor of *Les Missions Catholiques* (the official organ of the Society for the Propagation of the Faith) for his interesting volume entitled "Héros trop oubliés, de notre épope coloniale." M. Caillierier, the distinguished dean of the Law Faculty, on this occasion praised in eloquent terms the author and the missionaries who are the subjects of this admirable work.

Father Launay, the indefatigable historian of the Paris Seminary, has brought out a most interesting work entitled "Les Trente-Cinq Venerables Serviteurs de Dieu." This book contains 516 pages, octavo, and narrates briefly the story of thirty-five Christians who were put to death for the faith in the Far East, between the years 1815-1862, and whose process of beatification has already been introduced. The nationalities of the victims were French, Annamite, and Chinese, and they included besides Bishop Cuenot, Frs. Vénard (Théophane), Néron, and Néel.

The Chinese Crusade in Boston is awakening some curiosity and several, like the distinguished writer of the following lines, have inquired about Chinese catechisms of which we have a supply:

"In your excellent and interesting magazine THE FIELD AFAR I read an account of what is being done in Boston for the Chinese. There is an old Chinaman here in whose conversion I am much interested and I would be very grateful if you could send me a catechism in the Chinese language. I have tried to procure such catechisms elsewhere, but did not succeed. Wishing you continued success in your noble work for the propagation of our holy faith,

Yours in the mission field,

CHAS. J. O'REILLY,
Bishop of Baker City, Oregon.

A Modern Martyr

is now in its

Fourth Thousand

These letters of Theophane Venard have brought comfort and light to many a soul. They are a household treasure. The book has been perfected in the latest edition and the large sale has enabled us to reduce the price to ninety cents; postpaid, \$1.00.

An Atlas of Catholic Missions has been prepared by Fr. Streit, one of the most distinguished members of the Society of the Divine Word, which has missions in China, Africa, and New Guinea, and which will shortly be represented in Japan. An alphabetical index of 13,000 words facilitates research. The author declares in his preface that the compilation has cost him two years of constant labor. This atlas marks substantial progress in Catholic mission effort and will prove invaluable to anyone who is interested in the world-wide extension of our holy faith.

Some of our readers who wish to become more fully acquainted with the details of Catholic mission life should subscribe to *Catholic Missions*, the bi-monthly magazine which is issued from the Central Direction (U. S.) of the Society for the Propagation of the Faith. *The Catholic Missions* is edited by Fr. Freri, the National Director of the Society, and furnishes material in descriptions, statistics and photographs which ought to be preserved and which in time will be invaluable to the student. The articles are excellently printed and the magazine purposely low in price—one dollar a year. Subscriptions will be acknowledged here at the Boston Office, 62 Union Park Street, and gladly forwarded to the Central Direction.

Bishop Harkins of Providence and Bishop Guertin of Manchester have recently given substantial evidence of their interest in the propaganda of missionary literature.

Thomas F. Horrigan, A. M., well known as a lecturer and teacher of elocution in Canada, is lecturing on Théophane Vénard. From *The Post* of Sydney, C. B., we quote the following: "Professor Horrigan repeated his lecture in the Lyceum last night, and for the second time the theatre was packed to the doors. The life story of Théophane Vénard, from the time he left his home to begin his studies in the seminary, his work in the latter institution, later, his ordination and selection for the foreign mission in Tonquin, leading up to the pitiful day when the young martyr, far from home and kindred, gave up his life for the faith which he had gone out to spread among the heathen; these were the divisions of the lecture which was illustrated with beautiful colored views. Professor Horrigan's splendid voice has not been heard to better effect in Sydney than during last night's lecture, and his singing of Gounod's 'Hymn of Departure' was greeted with merited applause." Mr. Horrigan is a native of Peabody, Mass. He has spent most of his active life in Canada, and has been attached to several colleges and universities in the Dominion.

When the Marist Fathers returned on a second visit to the Solomon Islands in Oceanica, they brought a horse with them. The natives crowded about the animal watching it for some time in silent amazement. Then one of the number voiced the sentiment of all when he expressed a desire to have "a large mouth like that so as to eat a whole lot." These people had been cannibals and although the good Marists had succeeded in changing their tastes the appetite evidently remained good.

The Field Afar

aims to be high in quality and low in price. Each annual subscription of fifty cents is a distinct help, and every name is a welcome addition to our lists.

If you are already a subscriber, and feel that these pages are helping you to realize more fully the mission of the Church, and the sacrifices of present-day apostles, extend this influence to others—at least to one.

MILL HILL.

If your train to Liverpool runs from the Midland Railway station in London, take a seat at the right end of your compartment and once you have passed Kentish-town, about nine miles out you will see plainly in the distance, on a slight elevation, a golden statue, surmounting the campanile of a large brick building, two stories high, somewhat typical of the architectural effects in Northern Italy. The statue, familiar to all the surrounding towns, represents St. Joseph, the patron of the English Society for Foreign Missions, whose home-nest is here in this beautiful London suburb of Mill Hill.

The late Cardinal Vaughan was the founder and first Superior-General of this Society, which, organized in 1866,



CARDINAL VAUGHAN.

today has its missionaries in Madras (India), working among nine millions of heathen; in North Borneo and Sarawak, with their yet unknown population of savage head-hunters; in New Zealand and among the Maoris; in Northern India (Kafirstan and Kashmir); in Equatorial Africa with the natives of Uganda and those of the Congo Free State; also for the past year in the Philippine Islands.

The money with which the land at Mill Hill was bought came largely from America, North and South, not without great effort and many sacrifices, however, on the part of Cardinal Vaughan. English Catholics, not

yet numerous, were very few in those days when Cardinal Wiseman encouraged Herbert Vaughan to found a seminary for foreign missions, in the firm belief that such a work would re-act beneficially on the Church in England. In some dioceses the bishops felt obliged to refuse consent to his preaching or begging, alleging their own diocesan needs as excuse; but when all hearts seemed cold, unexpected sums of money poured in, even from unknown benefactors; and returning to England, Dr. Vaughan purchased the present site and on the feast of St. Joseph, 1866, began the Seminary with one student and one servant. These three were frequently in absolute want and on these occasions, Dr. Vaughan drove to London in a cart,—which is used to this day and retains the name,—and begged for sustenance. Three years later, a procession, headed by the Archbishop of Westminster carried a relic of St. Peter through Mill Hill and laid the first stone of the present Seminary, a portion of which was finished and opened free of debt in March, 1871. Since then the house has been completed and at present contains 43 students of theology. A preparatory college has also been established at Freshfield, a few miles north of Liverpool, where forty young men are studying; and two branch seminaries, one at Rosendaal in Holland, with fifty students, and one at Brixen in the Tyrol with nine others, bring the total number of aspirants to 142.

Dr. Vaughan, even after his elevation to the Episcopate and later to the Cardinalate, retained his position as Superior-General of St. Joseph's Society. Within the sacred walls which the great exertions of his earlier years had helped to build, he spent the latter days of his life, an invalid, preparing his soul in holy retreat to meet its Maker, and here his body rests, under a simple stone, an inspiration to all who dwell in this house of faith. The Very Rev. F. Henry, who has lately visited Boston, one of Cardinal Vaughan's early associates in this great work, succeeded the founder and is today the revered general of this Society.

In the Council which meets twice a year, to encourage and support Fr. Henry and his colleagues, are the Archbishop of Westminster, the Lady

Herbert, who from the beginning has been deeply attached to the Seminary, and is often called the "Mother of Mill Hill"; the Duke of Norfolk, the Marquis of Ripon, the Dowager Duchess of Newcastle, Lady Mary Howard and several other distinguished members of the Catholic laity in England.

The Seminary is today supported by voluntary contributions, which come chiefly through zealots or promoters, who gather a small amount yearly, (2s. 6d.—about sixty cents,) from twelve, and are kept in touch with the Seminary through the pages of *St. Joseph's Advocate*, a quarterly published at Mill Hill. Other sources of revenue are several foundations and burses for students, and an occasional collection contributed by some of the well-disposed parishes.



CARDINAL VAUGHAN'S TOMB AT MILL HILL.

"I have received the latest number of *THE FIELD AFAR*," writes A. J. F., who is interested in many Catholic works, "and it has put me in a fine glow of apostolic zeal. I would be glad to have one or two sample copies to distribute as mine has to go off in its good work immediately. What a glorious, noble work!"

"Wishing you thousands of new subscribers that you may lay the beginnings of many a vocation in the generous hearts which need just such an impulse."

"Thou shalt love thy neighbor as thyself." This command refers not only to his material needs. It affects especially his spiritual wants. The neglect of this command means the triumph of Satan. Its fulfilment means Christ's conquest of the world.

There is no word in Chinese for religion; its place is taken by a term which means instruction.

Wearing glasses to the Chinese means wisdom and power. Long nails are regarded as a mark of aristocracy.

The influence of Japan in China is indicated by the fact that Japanese is to be substituted for English in the Chinese Nan-Yang College, Shanghai.

Can you do better than to supply those under your care with reading matter that will interest while it edifies, holding before their minds the highest ideals of priestly service and self-denial?

NEWS FROM THE MISSIONS.

A MISSIONARY describes his work: "I am traveling—I have traveled, I am going to travel, my duties compel me to conjugate the verb to travel without ceasing."

♦ ♦

China.

The people of China care very little for their idols when not driven by a superstitious fear, but they cling reverently to the worship of their ancestors.

♦ ♦

The Dowager Empress of China is seventy-three years old, and has ten thousand personal servants. Her nephew, the Titular Emperor of China, spends his time repairing clocks.

Fr. Richard, S. J., of Zi-ka-wei near Shanghai, was recently awarded a prize by the Society of Commercial Geography in Paris. Father Richard has published two volumes on the geography of the Chinese Empire.

♦ ♦

It is said that if you speak in China of money, horses or grain, you will be understood; if you speak of morality, the people will affect to understand; if you speak of a soul, every one is at a loss. In this country the material interests absorb everything else.

♦ ♦

Wong Kai Hang, a graduate of Yale and a commissioner in the Chinese Diplomatic service, says: "The Chinese know nothing of the relations of man to God, and modern science is to him a dream. A missionary who can prove his own scientific knowledge and can thus lead the Chinese from material to spiritual things will have a power in China."

♦ ♦

The gates of Pekin are opened late in the morning and closed early in the evening. All Chinese visiting Pekin are put under strict supervision. The authorities have reason to believe that members of secret societies, some with socialistic tendencies, are centralizing in Pekin.

♦ ♦

Japan.

Bishop Berlioz of Hakodate tells the story of a United States citizen who on the morning after his arrival in Japan was saluted by a native with the phrase, "O-hi-O," an inquiry for his health. "Yes," answered the traveller, "that's the State I come from; how did you guess it?"

♦ ♦

We cannot point to any Kellys and Walshes in the ranks of missionaries in Japan but these two names adorn the sign over a publishing house in Yokohama. This firm has recently brought out an interesting volume containing "Seven Buddhist Sermons" translated from the Japanese.

♦ ♦

A prominent Japanese statistician publishes some interesting remarks about suicide in Japan. From 1898 to 1902, 42,801 males and 26,647 females committed suicide. These occur in greatest numbers when business is dull. Mr. Kure thinks that the large number of women suicides is due to the fact that modern conditions bring women into the struggle for a livelihood side by side with men.

There is a constant and increasing call for Catholic Truth pamphlets and books of all kinds in Japan. There is a pressing need for those suited to such as know little or nothing of Christianity. Christianity in Japan is now face to face with an unusual opportunity.

* *

"In the next few years in my opinion the greatest work should be done in Japan," says Mr. W. J. Bryan. "That country is the gateway to the East. Send your best men there. Interest the government officials, and when that is done the beginning of a great triumph will have been achieved. Japan is practically without a religion, and Christianity can be taught to the people, who are of brilliant intellect."

* *

Brother J. V. O'Hara, S. J., Nulato P. O., Alaska, wants some reading matter, current periodicals, secular and religious. Send it directly.

* *

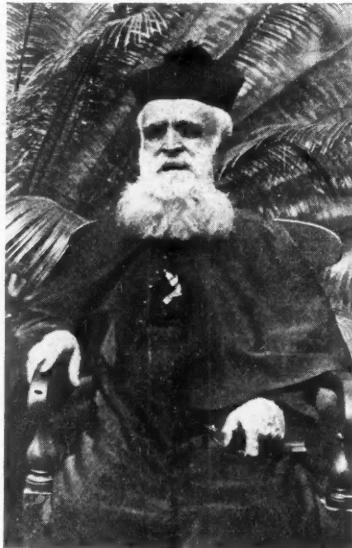
FRESH FROM AFRICA.

Father Matthews is one of the Mill Hill priests in Uganda, where "boys are boys," quite as alive, each in his own way, as the American youth. Father Matthews tells of one young native lad who was acting as a "boy" to a European master. "Something happened one day which displeased the master very much. The latter determined to have it out with Johnny, and accordingly, next morning, wrote a note to the government collector explaining the case and requesting that condign punishment be administered. Johnny was called and told to take the letter to the Boma, and personally to give it into the hands of the collector. Whether it was this latter injunction that made him smell a rat, or not, is only conjectured. Anyway, Johnny could not read English and it was impossible for him to know the contents of the note. Arrived at the Boma, Johnny called to a brother native passing by, 'Do you want to earn five cents?' 'Rather, what is it?' 'Here you are! Take this note into the Boma and here is your money.' 'Done, you're a brick! Many thanks.' The obliging stranger skipped into the Boma only too delighted that such an easy job had come his way and duly fulfilled his commission, when to his horror, he was seized, thrown on the ground, and—but we had better draw a veil over the rest. It was an indignant native who later rushed out of the Boma and scoured the town high and low vainly searching for the cause of his trouble."

A JUBILARIAN IN INDIA.

[Bishop Hurth of Dacca, in India, sends us these lines, together with a photograph of the subject—a venerable missionary in his diocese. Perhaps some of our readers may recall Fr. Fourmond.]

IT is not often that a priest in the foreign missions lives to celebrate his Golden Jubilee. The climate and the general conditions of life in mission lands are little conducive to longevity. But the Rev. A. M. Fourmond, of the congregation of the Holy Cross, stationed at Chittagong, in Eastern Bengal, India, is proof that even in the notoriously unsanitary climate of Bengal a man may live to a ripe old age.



FR. FOURMOUND—FIFTY YEARS A MISSIONARY.

On April 2 Fr. Fourmond celebrated the fiftieth anniversary of his ordination. The jubilarian was born in France. Immediately after his ordination he went to the mission of Bengal. After nineteen years of labor there, his superiors called him to America. Mayenne, France, 75 years ago. Immediately after his ordination he went to the Mission of Bengal. After nineteen years of labor there, his superiors called him to America, and for twelve years New Orleans and Montreal became the scenes of his piety and zeal. In 1888 he returned to Bengal where he has now completed the remaining nineteen years of the half century of missionary work.

* *

India is half the size of the United States and more languages are spoken there than in all Europe and the Russian Empire combined. There are 2150 large towns and 730,000 villages

An American Missionary in Alaska

A most interesting account of the work of Rev. William H. Judge, S. J., by

A PRIEST OF ST. SUPLICE.

PRICE, POSTPAID, ONE DOLLAR.

Some Mission Pamphlets.

The following pamphlets will be mailed to any address at 5 cts. each, postpaid.

English Catholics and Foreign Missions.

Catholic Church in Japan

Théophane Vénard

Cardinal Vaughan

The Mission Field and the XIXth Century

Martyrs of Japan

Life of Father Damien

St. Francis Xavier

Chinese Wayside Tales

Martyrs of Corea

Catholic Foreign Mission Bureau

62 Union Park Street, Boston

in India; 150,00,000 men and 144,500,000 women form the population. One woman out of every seven is a widow, making 21,000,000. There are 5,200,000 travelling mendicants or Fakirs. The Hindoos claim 333,000,000 gods and goddesses who look after the world, and one true God whose interests are elsewhere.

* *

MOLOKAI.

An illustrated report of the Leper Settlement at Molokai comes to us from Fr. Maxime of Kalaupapa. The report is issued by the Board of Health of the territory of Hawaii. The settlement covers an area of ten square miles and a large correspondence is carried on with the outside world, all letters, however, being disinfected. The writer of the report refers to an entertainment in which 24 girl inmates of the leper homes "gathered in the assembly hall and presented a flag drill with figures, marching and singing." The girls were all dressed in white and each carried an American flag. Some faces were pretty, some showed the affliction, but all were attractive to the sympathetic visitors.

The writer referring to the Catholic influence among the lepers says, "It is a high honor to be accorded the friendship of the devoted Mother Superior and Sisters of the Order of St. Francis as well as that of the clergy and Brothers, all of whom serve the inmates of the settlement."

THE MISSIONARY SPIRIT.

ACROSS the border our Canadian brothers are already arousing vocations to the foreign missions and we are pleased to state that on June 29th at Carthage, three young men, Eugene Dery, Joseph Dery and Ernest Paradis, all from the Archdiocese of Quebec, were ordained to the priesthood preparatory to beginning their mission among the blacks in Africa. Several other students from Canada are preparing to follow in the footsteps of these young apostles, eight having applied for admission next September, and all are the fruit of the establishment in Quebec of the White Fathers only five years ago.

FR. O'Callaghan, the rector of the Paulist Church in Chicago, is well-known in Boston, where we claim him as one of our own. In the course of a recent letter to the Editor these golden sentences were found and we feel that the writer will not object to their publication in these columns:

"The missionary to foreign lands appeals to me as no one else can. I wish we had some foreign missions, and I hope we shall some day. I do not think we shall express the highest ideal for Catholic manhood in America until we identify ourselves with foreign as well as home missions."

THE lines which follow were embodied in a private report sent by a missionary from India to his Superior General. They throw light on the apostolic zeal of ardent young souls to-day and help us to realize their sacrifice.

"We are all strong when we set foot on Indian soil but the climate is treacherous and many of us have paid the penalty of imprudence.

"To give you an instance, this year, the heat was intense, simply burning, yet Fr. K. went about constantly, taking rest, as a rule, in stables. The sun had its revenge. On the eve of Corpus Christi the farmers of A. brought him here, and I saw at once how serious was his condition. We came very near losing a young, strong, and hard-working missionary.

"One realizes here the advice of Our Lord, *bini et bini* (two by two). If our young missionaries could for two or three years at least receive the guidance of the older ones, their health would be better."

To the Rev. Pastors, to the Directors of Sodalities, to the Superiors of Colleges, Schools and Academies and to all others who wish to place orders for twenty copies and over, of the Bureau Publications, the regular trade Discount of Twenty-five per cent. will be allowed.

IN the last issue of *THE FIELD AFAR* we quoted some sentences from the diary of Jean Baptifaud, a young missionary from the Paris Seminary who was beheaded for the faith at Pien-Kio, September 16, 1874. On Fr. Baptifaud's tomb, erected by the faithful neophytes to the honor of their spiritual father, is inscribed in Chinese characters:

"This tomb has been raised to the memory of John Baptifaud, Missionary Apostolic in China, born on the 30th day of the 11th moon, 25th year of the reign of the Emperor Tao-Koang, who died the 5th day of the 8th moon of the 13th year of the reign of the Emperor Tong-Tcheu.

"He shines with an eternal glory.

"The sight of the weeping willow brings tears to the eyes of the children who have lost their father. In the sight of what is immortal, the orphaned children are seized with great sorrow.

"The vanities of this world are buried in the tomb.

"To save one's soul, it is necessary to meditate day and night on the four last ends.

"To avoid the punishment of sin, it is necessary to exercise oneself in the practice of the three virtues, faith, hope and charity.

"This John Baptifaud was born in the diocese of Clermont, June 1, 1845. He was a member of the Seminary for Foreign Missions, Paris, and he labored at Pien-Kio and Yunnan, China."

AT Numba (in Africa), writes one of the young Canadian missionaries to his parents, "I baptized five babies who were brought to me by the god-parents, enveloped in banana leaves."

"Do you complain of the heat?" writes another, "my thermometer marks a mean temperature of 95. At night it falls to 76. This morning (in February) at eleven o'clock it is 106, and we are just now in the best season of the year; March, April and May will be warmer."

PROTESTANT EFFORT.

IN China there are in round numbers, 300 qualified missionary physicians, 5,000 Chinese assistants, 250 hospitals and dispensaries in which 2,000,000 patients are treated every year.

THE North China Mail reports that the Baptist Missionary Board will distribute \$50,000,000, the gift of Mr. Rockefeller, for educational purposes in China.

WILLIAM Jennings Bryan is maintaining eight scholarships in American colleges in Japan, China and India. "I created them during my recent tour of the East," he said, "and I expect to continue them as long as I am able, which I rather believe will be for some time."

The American Board (Congregationalist) of Foreign Missions has a "Conditional Gift Fund." A recent circular announces that

"This is an arrangement whereby persons convey to the American Board property on which we pay them an annuity. At death the property at once becomes available for the purposes of the Board. This plan enables one to give out one's principal during life and yet have the benefit of a needed income, without any of the responsibility and care incident to the investment and management of funds. Our 'Conditional Gifts' now amount to nearly \$700,000, and scarcely a week goes by when we do not accept some such offer. They come in sums ranging from a few hundred dollars to many thousands. Many become so pleased with the working of the plan that they keep adding to their gifts. The fund is managed with great care and conservatism by our Finance Committee, which is made up of some of the best Christian financiers in Boston and vicinity."

Mrs. Russell Sage, who is a member of the Arts and Crafts Committee to aid Protestant industrial work in Bombay, has given \$5,000 to erect a suitable building for this work.

WE are not surprised to notice the feeling expressed by Dr. Lloyd, a recent convert from the Episcopal Church, at the apparent lack of missionary enthusiasm in the Catholic Church. Dr. Lloyd writes in the May number of "*Extension*," now a very attractive monthly publication:

"Coming from amongst a people whose very atmosphere was charged with zeal for missions and missionaries, where hardly a sermon was preached whose introduction or peroration did not have a missionary ring about it, the surprise, I confess it, has been great. The vital spot in Protestantism today is its zeal for domestic and foreign missions, its real appreciation of the fact that the only agency in existence for the extension of the kingdom of God on earth is that of earnest, God-loving Christian men and women. The missionary box is in almost every house, every member of the family is interested in filling it quickly and filling it again and again. The children likewise have their share in the work; appeals are sent to the Sunday-schools, especially in Lent.

The parish that gives best to this inspiring work is the parish that receives the most notable blessings in return. The really living parish amongst the Episcopalians is the parish whose minister is an enthusiast for missionary work and whose people are therefore like-minded. Among Protestants whose blessings are so much fewer than ours, whose churches stand for so little in comparison with the Catholic Church, there is, nevertheless, a splendid missionary enthusiasm almost incomparable and but for which, Protestantism would have perished.

The zealous Catholic will be, must be, a missionary Catholic. He will widen his range of vision until it reaches far beyond the limits of his parish, his diocese, or even his province. This will mean of course a readjustment of his generosities, and, at the first, an increment of difficulty; but a little perseverance in this direction will first increase, and that greatly, his interest in his holy religion, and then give him a satisfaction undreamed of before."



OUR YOUNG APOSTLES

MY dear Apostles: This time Fr. Ignatius invites you to visit the 3,000 islands which compose the Empire of Japan. "Take the state of California," says the traveler, Edward Abbott, "cut from the end of it a piece as big as the state of Maryland, move it almost directly due West across the Pacific Ocean for a distance of nearly 5,000 miles until it is within a two days' sail by steam of the Asiatic coast, turn it upside down and over to the left so that its longer axis will run from northeast to southwest, break it up into one large island, three smaller ones and several hundreds, if not thousands, of islets too small and too sterile to be inhabited, then empty into it half of the population of the United States of America and you have Japan."

Religion in Japan.

The Japanese, my dear apostles, would have you believe that great things were done in their country long before the coming of Christ, but in reality there is no true Japanese history before the fourth or fifth century. Christianity was introduced by St. Francis Xavier in 1549. From that date to 1643, with varying success, Christianity flourished. Of course we mean Catholicity, for there was no Protestant church in Japan until 1872. From 1643 to 1860 no missionary was allowed to enter the Japanese Empire. The Feast of the Finding of the Christians, a peculiarly Japanese feast, of which I will tell you some time, proves that Christianity, once introduced, was never really extinct in Japan.

* * *

WHY YOU SHOULD BE INTERESTED IN JAPAN.

All of my young apostles should have a special interest in Japan. First, because the real opening of Japan to the outside world is credited to the United States, for it was Commodore Perry who caused the American treaty to be ratified in 1854. Secondly, because only a few years ago here in

New England, at Portsmouth, N. H., took place the meeting between the Russian and Japanese representatives, which resulted in the treaty of peace, and thirdly because our Coadjutor Archbishop O'Connell was sent by the Pope on a special mission to Japan.

Two Bishops from Japan have already visited Boston. One was Bishop Chatron of Osaka, who preached in several churches about four years ago, and whom some of you, perhaps, remember. Although Bishop Chatron was born in France he looks like a Japanese because, he smilingly says, he has been eating rice in Japan for almost forty years. Father Ignatius will get this good Bishop to write a letter to his young apostles and when



HOW SMALL BOYS DRESS IN JAPAN.

this letter comes, you will see by Bishop Chatron's photograph whether he looks to you like a Japanese or not.

The other Bishop, who came to Boston a few weeks ago but remained only two or three days, is Bishop Berlioz of Hakodate. This saintly Bishop has charge of the northern part of Japan, known formerly as the Yezo Islands, where the long-haired Aino people live.

The gods of these hairy Ainos are merely wooden sticks and posts, so whittled as to let the shavings fall down in curls. The chief god is the bear, which is eaten as well as worshipped. A young bear is caught and fed as a child and with children until it becomes strong and dangerous. Then the great bear feast is celebrated and the sacred animal is killed and eaten by the worshippers.

Bishop Berlioz will soon return to

Japan and then my young apostles will have the honor, one of these days, to receive a special letter also from him, telling us more about these people whom he and his priests are trying to win to Christ.

* * *

YEARS AGO IN JAPAN.

Some years ago the Japanese had a ceremony which consisted in trampling on images representing the Cross, the Blessed Virgin, and Our Lord. These images were of copper and about a foot long. The ceremony was intended to impress everyone with hatred of the Christian doctrine and also to discover if there were any Christians in Japan. It was performed in the places where the Christians chiefly resided. In Nagasaki it lasted four days, then the images were carried to other places, and afterwards were laid aside until the next year. Everyone, except the Japanese Governor and his attendants, even the smallest child, had to be present. Thank God, my dear apostles, those days have passed; but there are other obstacles to the growth of religion which you can help to remove. Say a good prayer to-night for the Church in Japan.

* * *

SOMETHING FOR YOU TO DO.

Have you read, "A Modern Martyr," which tells you all about Théophane Vénard?

Have you a copy of the beautiful book, "Thoughts from Modern Martyrs," which introduces you to three young apostles who lived and died within your father's memory?

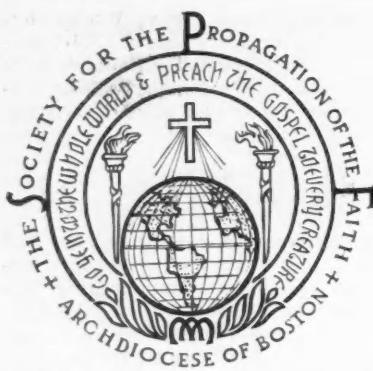
Do you know the story of "An American Missionary in Alaska"?

Or would you like to read the life of "Just de Bretenieres, (Bret-on-air)," the young French nobleman who was beheaded for the faith in Corea?

Get ten of your friends to subscribe to THE FIELD AFAR. It is only fifty cents a year and you will help your friends and help the great cause at the same time.

Besides you will be entitled to select any one of these books which I have mentioned and I will forward it to you.

If you read French, I will send you in place of any of the above books, "Un Martyr de Futuna," in which you can take a voyage in spirit to Oceania and see what kind of people live in the islands there and how the wildest of them can be trained to love Our Lord FATHER IGNATIUS, 62 Union Park St.,



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

REV. JAMES ANTHONY M. WALSH, M. A.,
Director in the Archdiocese of Boston,
62 UNION PARK STREET, - BOSTON, MASS.

Your good prayers are asked for these deceased members of the Society for the Propagation of the Faith.

Most Rev. Henry Ceafagchein
Philomene Gagnon Susan W. Sheran
Mathilda Dube Peter J. Sheran
John Sullivan Garrett Cross
Gregory Cass Rose Finnegan
Mary Cass James F. Buckley
Joseph McGraw William Hyland
Josephine O'Brien Mary A. Hyland
Mrs. Mary O'Mealey William H. Hyland
Mrs. E. McIntire Joseph P. Flatley
Mrs. Kate McCarthy Mrs. Catherine Doyle
Katherine Hession Michael Prindivill
Michael Ryan Timothy Drumm
Margaret Stroud Andrew Drumm
Miss Brogan Mrs. Daniel Corkery
Mary Lannon William Campion
Mrs. M. Mulhern Mrs. Cath. Conley
Mrs. Cath. Buckley John F. Kelley
Peter Sheran James Winston
Mrs. Catherine Welsh Mrs. Norah Barry
Mrs. Peter Sheran Mary Collins
Charles S. Sheran Anna Cary
Mary E. Sheran Edward Glynn
Mrs. Marg't. Connor Honore Le Blanc
John Huxley Charles F. Boyle
Michael Huxley Richard F. Boyle
Mrs. Mary Brown Catherine Hayden
Mrs. Bridget Madden Mrs. Mary Burns
Mary Carey Mrs. Elizabeth Hunt
Marguerite Des Roche Charles Hunt
Mrs. McVey Mrs. Margaret Quinn
Timothy O'Connor Charles Quinn
John Donovan George M. Dolan

♦ ♦

THE children are taking up the Propagation cause all along the line in the Archdiocese. In some instances they are stimulated by the Reverend Directors of the Sunday Schools, and elsewhere by the Sisters in the parochial schools.

Not long ago, we received from Peabody, as a result of the Sisters' co-operation, aided by the parochial Director, a neat gift of \$78.

Many communities among the Sisters of Notre Dame have for several years interested children in the Association of the Holy Childhood which is spiritually affiliated to the Society

for the Propagation of the Faith. The Sisters at St. Peter and St. Paul's Church, South Boston, lately sent to the Diocesan office \$100, to be transmitted to this worthy society.

♦ ♦

DURING the last two months Perpetual Memberships received at the Diocesan Office averaged one a day. No special appeal has been made and this practical evidence that there is a constantly increasing appreciation of the spiritual value attached to these memberships is as edifying as it is convincing. A large number were taken out in favor of the departed; certainly no monument can be raised to the dead that will take the place of a constant share in the prayers and sacrifices of Catholic missionaries, which a Perpetual Membership in the Society for the Propagation of the Faith insures.

Occasional inquiries are made by lawyers and others interested in drawing up wills. For those who wish to benefit the Foreign Missions in general, and this is the most desirable benefaction, since it helps the greatest number, the legal form for bequests is simply

THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

If the benefactor wishes to specify certain missions or mission seminaries, these instructions can be noted.

♦ ♦

ON the occasion of the 85th anniversary of the Society for the Propagation of the Faith the Cardinal Archbishop of Lyons, France, sent to his clergy a letter from which we translate the following:

"In face of our present distress it seems to me that we might be justified in diminishing alms for works which apparently are outside France. Only persons little instructed in the life of the Church would argue thus. 'Sacrifice for sacrifice!' What are our sacrifices in comparison with the privations and sufferings of our missionaries? They have left for the conquest of souls, daring to go even to martyrdom. Can we refuse the trifle of alms which sustains them and gives us a share in their merits?

"Is this not an occasion to repeat the words, 'Give, and it shall be given unto you.' The Faith is attacked in France; it will be protected by our charities which propagate it. 'He who giveth to the poor lendeth to the Lord.' To come with an alms to the aid of the missionaries is to lend to God who will be happy to give us interest on the loan."

Gifts for special missions are always welcome, but what constitutes the true work is the weekly 'sou' gathered faithfully by the promoters. When this organization shall be well established in

every parish, and kept up perseveringly, success will be assured, and the harvest will be abundant.

If death takes away a promoter, he should be replaced without delay. If the Spiritual Director be called away to another parish his successor should continue the work without interruption. Then the yearly reports will give us the beautiful spectacle of a Catholic work which knows not eclipses.

♦ ♦

A Mother's Letter.

LOWELL, MASS.

DEAR FATHER:

An earnest admirer and worker for the Propagation of the Faith departed this life Saturday evening, March 2d. As she was very very much interested in your work, I thought, dear Father, I would let you know of her decease that you might make a little memento for her in your prayers. No effort on her part was spared to aid and increase a love and reverence for the missionaries and their missions; and with God's help I will now take the place my mother left vacant. I have three bands of ten persons each, which have suffered somewhat during mother's illness. With these three bands and an additional one, I intend starting anew.

Trusting you will grant my request and wishing you every success in your great work, I remain,

Yours sincerely,

M. M. O.

♦ ♦

A Promoter's Word.

"It gives me much pleasure to say that I am and have been a promoter for some years. I appreciate deeply the honor of aiding you in my humble way, and if my wishes could be realized I should do much more.

"The Catholic apostle must clothe the savage, naked of body and soul,—the one with earthly raiment, the other with the robe of innocence and the nuptial garment. What starved, pinched faces greet them! Worse! withered souls emaciated for the Bread of Life.

"Every one should purchase some little portion of Christ's Vineyard *here*, to make sure of ground *there*. 'The harvest is great, but the laborers are few,' are the Master's own words. Idle hands! here is a worthy spot for cultivation, for it promises everlasting fruit. Picture it watered with the Stream from His Side and meditate on its fertility.

"Let THE FIELD AFAR become 'The Field Anew' to His Sacred Heart. Zeal for souls will be the angel to transport it.

"Wishing THE FIELD AFAR the rain of His Tears, the Soil of His Sacred Heart, and the ripening Sun of His loving Smile, I close, asking your blessing for mine and me."

CHRIST LOVETH ALL.

What matter if the flesh be white

Or black or brown?

The dying Savior wore for all

The thorny crown.

What if the poor abode be in

Far lands unblest?

The Heart of Jesus covers North,

South, East and West.

MARY ALLEGRA GALLAGHER.



IN OTHER DAYS.

THE laying of the corner-stone of the new Cathedral in St. Paul recalls a striking sermon from which we quote a portion, delivered by Archbishop Ireland on the fiftieth anniversary of the arrival of St. Paul's first bishop. We little realize how God has blessed the Church in this country, and how far we are already removed in some parts of the United States from the pioneer days of early missionary effort. Nor do we always appreciate that we are debtors to the missionary spirit which urged men of a former generation to leave home and country for the "wilds" of America:

"It was the second day of July in the year of our Lord, 1851. The steamer Nominee was rounding yonder river-bend and the shrill voice of its brazen whistle was echoing over the hills and through the ravines of the village. As custom demanded, an expectant crowd gathered at the lower levee. 'The Bishop is aboard' was the news sped from the steamer's deck; and soon all eyes were fixed upon him in priestly garb, who was moving down the gang-board, dignified in step, radiant in countenance, hands waving salutes and blessings. The Rt. Rev. Joseph Cretin, St. Paul's first bishop, had reached the term of his long and tedious journeying from distant France—he was in his episcopal home.

It had not been previously known what steamer would bring the Bishop to St. Paul. There were in those times no telegraph offices in St. Paul to herald before-hand coming visitors. And so there was no priest on the levee when the Bishop first set foot upon it. Father Ravoux was quietly pacing his room intent on reading, when a hurried voice exclaimed: 'The Bishop has come.' Rapid were his strides down the hill; soon he was receiving the cordial embrace of his old-time friend, now his honored superior, and joyously leading him towards the log chapel on Bench Street, St. Paul's first Cathedral and the log cabin in the rear of the chapel, St. Paul's first episcopal palace. One of the papers then published in St. Paul, the Minnesota Democrat, in its issue of July eight says: 'The Rt. Rev. Joseph Cretin, Bishop of the Diocese of Minnesota, arrived in St. Paul, on board the steamer

Nominee, on Wednesday last. He was accompanied by five clergymen from France. They are Francois de Vivaldi, Louis Ledon, John Fayole, Marcellin Peyrogross and Edward Legendre. The arrival of the Bishop at this place was hailed with considerable enthusiasm, by our Catholic fellow-citizens. In the evening large numbers assembled in the log chapel on the bluff to see him and hear his voice. Religious services appropriate to the church were performed. The *Te Deum* and the *Magnificat* were chanted and the Bishop addressed the congregation both in English and in French. He said that the purpose of his presence among them was their religious and temporal welfare. The services closed with the Bishop's benediction on the congregation. Those who know the Bishop well, and of different sects, represent him as a highly educated and excellent man, an American in all his sympathies, and warmly attached to the free institutions of our country.'

"Unostentatious and outwardly simple as seemed the occurrences of the second of July, in St. Paul, fifty years ago, in deep reality and in significance before the high heavens they were most solemn and momentous. Nothing less, indeed, were they, than the inauguration upon Minnesota's soil of the hierarchy of the Catholic Church, that Apostolate of the Savior, which, receiving, on the summit of Olivet, from the breathings of Christ Himself, soul and power of action, had, as age succeeded age, spread over earth's nations its divinely vitalized branches, each one holding within its foliage the truths of Christ's revelation and the graces of His Redemption with mission to shed them upon men and upon Society in the work of spiritual regeneration and of heaven-ward ascent—and which, in the plenitude of time, in the normal unfolding of the Church's germinal Catholicity, was now reaching out towards the remote, and hitherto almost unknown shores of the Northern Mississippi. The coming of Joseph Cretin to St. Paul with the commission from the Church's visible, supreme chieftain, was to this Northwestern territory as was the coming of one of the Twelve to Asia Minor or Egypt, to Greece or to Italy, as was the coming of Patrick to Ireland, of Augustine to England, of Boniface to Germany, of Ansgarius to the countries bordering on the Baltic seas."

* * *

BENEFACTIONS.

FOUR non-Catholics, all interested in THE FIELD AFAR, have called at the Diocesan Office to make offerings for the foreign missions,—two young men, one of whom is a student in one of our secular universities, and two young women. One of these has recently embraced the Catholic faith, and ascribes her conversion largely to the letters of Théophane Vénard.

Through the generosity of Rev. Dr. Spaine of the Cathedral, ten subscriptions have been taken for the American College in Rome. Many names have also been added to our lists, from Roxbury, Brighton, the Newtons, Boston proper, E. Pepperell and Norwood; others have come from the various New England States and some from as far West as California.

Send "The Field Afar" to a Friend

SINCE our last issue lists of subscribers have been received through Fr. Nilan, P. R., of Amesbury; Fr. Fletcher, O. M. I., of Lowell; Fr. Murphy of Whitman; Fr. McCormack of St. Joseph's, Boston; Fr. de la Chapelle, Rector Notre Dame, Boston; Fr. Walsh of St. Catharine's, Charlestown; Fr. Riordan, Middleboro; Fr. Maguire of Beverly Farms; Fr. Courtney of Salem; Fr. LaCroix of Co-chituate.

A generous benefactor, a layman in Boston, has made it possible for us to send THE FIELD AFAR for one year to a score of missionaries.

The "Brownie" that went from Lynn to Sister Xavier has been used in China, and the films returned with "singles" and "bundles" thereon. The



A "SINGLE" FROM SR. XAVIER.

little yellow people seem to have been pleased and Sister Xavier's benefactor, who developed the films, has sent off another lot. There is plenty of opportunity in Eastern Asia for a similar correspondence of effort, and the results will be beneficial on both sides of the Pacific.

Two bequests of \$100 each have been lately received. Two donations of the same amount have also come, one from Boston, the other from a priest in the West, to be sent as mass-offerings to the missions.

A well-known pastor in the Boston Archdiocese has sent \$100 as a special gift for some needy missionary, preferably in China.



WISDOM FROM CHINA.

Who swallows quickly can chew but little
(applied to learning).

The torment of envy is like a grain of sand
in the eye.

Carelessness gives temptation to dishonesty.

Better be a dog in peace than a man in
anarchy.

He who toils with pain will eat with
pleasure.

Forbearance is a domestic jewel.

Kindness is more binding than a loan.

Who aims at excellence will be above
mediocrity; who aims at mediocrity will fall
short of it.

Washington Press

John D. O'Connor

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